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OPINION

THE CITY

What is the city?

A welter of cars, slowly jerking along a crowded super-highway — while empty passenger coaches rattle overhead behind a monster diesel. Ring after ring of ranch houses (on infinitesimal lots) spreading out from a blighted centre. Widened thoroughfares naked without the old elms which once shaded them. Giant apartments towering above the diminishing one-family houses. Shopping plazas and chain markets instead of the corner store.

But this is not all. The Art Gallery is there, too, with open house on Wednesday night and its Sunday afternoon free concerts. The Museum, rich in a thousand treasures from all corners of the world. The innumerable, new 'little shoppes' for paintings, furniture, crafts, clothing, jewelry, china, glass. The artists' studios. The University classes. The Canadians and Europeans pouring into the city's heart. The old families who have watched their neighbourhoods merge into the 'metropolitan area'. The theatres, with plays from New York, London, Paris. The symphony orchestra. The restaurants. The football, hockey, and baseball games.

What does it mean, to live in this expanding, stimulating, difficult atmosphere? Is it enough to accept the urban environment without question; to be unconcerned about the problems — and advantages which it confers? Should we even think about the hardships, the benefits, the incongruities of city living? And if one does, what can be accomplished?

Adult education is devoting more and more attention to the city dweller — because more and more Canadians are now living in cities. Slowly, a start is being made in helping the citizen to understand his surroundings, so that he may derive maximum benefit from them. For if the individual cannot intelligently direct and control urban growth, he will find himself dwindling into a passive agent, too often sacrificed to impersonal 'progress'.

This issue of *Food For Thought* is tangible proof that adult educators are vitally concerned about the city. Without exception, the articles were sent in unsolicited, by authors who were sufficiently concerned about the impact of the automobile, traffic control, communication, integration of newcomers, the plight of the aged, to write on these subjects.

And when a busy city person takes time to sit down to his typewriter, it behooves the rest of us to read – and ponder – with equal concern!

113 ST. GEORGE

City neighbourhoods have a character of their own, much as individuals have. In Toronto, one of the most interesting is the 'Annex', roughly that area immediately north of the University campus. Once a well-to-do residential district, it has now been invaded by the professions, the fraternities and the sororities, the more expensive shops – and the boarding-houses. But the wealthy residents, too, are coming back to the modern apartment blocks or to reconverted 'mews'.

The CAAE headquarters has been in or around this neighbourhood for all its twenty-one years. Its existence has been exceedingly peripatetic throughout this period; but during the anniversary year, it acquired a permanent location on St. George Street, convenient to the University, the CBC, the Toronto office of the NFB, the Canadian Institute of International Affairs, and many other agencies with which the CAAE works closely.

Our offices are on the second floor of a fine old house, once the home of Sir James Whitney and now the property of Trinity College (our collective landlord). We share the building, appropriately, with the Toronto branch of the United Nations Association (ground floor) and National Farm Radio Forum and Visites Interprovinciales, upstairs. For the many people who are aware of our improved accommodation only by change of address, we include in this issue several cuts of the new headquarters.

Although the CAAE constituency is nation-wide, its physical location in a metropolis imposes a heavy responsibility to its immediate neighbourhood. These offices make it easier to fulfill this obligation. And the boost to staff morale, the pleasure of sharing our quarters with congenial organizations can't be measured in words or in photographs. A cordial invitation is extended to all friends of the CAAE to come, see and feel this atmosphere for themselves when they happen to be in our vicinity.

A CHANGE OF ROLE

This fall the Ontario College of Education is extremely lucky in getting a first-class student, Mrs Jean Willis. While telling ourselves that the teen-agers' gain *must* outweigh the CAAE's loss, we miss our able Editorial Assistant. Her successor is Miss Ina Hesky, a recent graduate of McGill.

THE EFFECT OF THE AUTOMOBILE ON CANADIAN LIFE

Esther Clark Wright

A recent competition in *The New Statesman and Nation* for a modern morality or fairytale, entitled *Three Wishes,* evoked this entry from L. G. Udall.

'Firstly,' said the businessman, 'I want everybody to buy my Superduper Smashbanger Roadster.'

'O.K.' said the Fairy's agent.

'I'll *think* about the other two.'

Off flew the agent. But there was only room for half everybody.

'Please make all the roads twenty times wider,' asked the businessman.

'Right,' said the Fairy's agent.

My Goodness, they drove through stockbrokers' estates, pulled down St. Paul's and filled in the Thames, and what a tooting torrent there was.

'What now?' asked the Fairy's agent.

The businessman looked sad.

'Please, oh please, give me three acres and a cow in the Hebrides.'

At a time when traffic congestion and parking have become major problems in every Canadian town and city, the automobile manufacturers continue to stress the added length and width of their cars. To make the cars look longer they are even using a four page spread in advertisements in periodicals. At a time when the mounting toll of road accidents is causing serious perturbation, the automobile advertisements make the human factor smaller and less significant and the automobile larger and more dominant. At a time when the doubling in registration of motor vehicles since 1946 has choked roads and streets so that speed is reduced to a crawl, the automobile manufacturers continue to add cylinders and to stress the additional power of their new models.

THE TRAFFIC PROBLEM DEMANDS A SOLUTION

There is a widespread, but rather vague, recognition that the traffic problem is becoming a serious one in Canada. Most people, in the course of a year, suffer loss or damage, or at least considerable irritation, because of traffic difficulties. Every municipal authority in the country is constantly wrestling with the mounting stream of motor vehicular traffic. What is

to be done about it? There is the escapist solution of three acres and a cow in the Hebrides. There is the solution suggested by the automobile manufacturers, decrease the taxes so that more automobiles can be sold, and build more highways. That is the gist of the program set forth by Muriel Snider in a series of articles which appeared last winter in the Toronto *Globe and Mail*. There would seem to be an opportunity for the sociologists to come forward with a solution based on a careful study of all the factors involved in the complex situation. It is the purpose of this paper to indicate some of the factors which need study.

ALOOFNESS OF THE AUTO MANUFACTURERS

In the first place you may have noticed an implication that the automobile manufacturers are living, if not in an ivory tower, at least in a suite well insulated from sight, sound, smell, and fear of the road traffic of the present. *The Facts and Figures of the Automobile Industry*, compiled yearly by the Canadian Automobile Chamber of Commerce, confirm this hypothesis. The 1954 edition is particularly complete, but, although it is a mine of information concerning the production, sale, registration of motor vehicles, parts, tires, gasoline, the persons employed, the salaries and wages paid, the taxes paid, the license fees payable in each province, and even the safety requirements, it nowhere makes mention of traffic accidents. This aloofness of the automobile manufacturer, I would suggest, is a phenomenon with important social consequences and should be studied as such. One line of approach would be to analyze the pronouncements of the executives of the companies over a period of years. Another would be to study automobile advertising over the same period.

In addition to these studies, which would throw light on the existence and extent of this aloofness, two possible explanations of this aloofness might be investigated:

(1) A study of the contribution of the motor vehicle industry to national employment and national income. This topic has been covered fairly thoroughly by Muriel Snider in the articles mentioned, but her figures should be checked, and the whole subject considered from the sociological point of view.

(2) A study of manufacturer-dealer relationship as developed in the automobile industry. The automobile manufacturer has required that the dealers purchase new cars outright, and that they accept delivery when and in as large numbers as the manufacturers dictate. The result of this practice has been that the manufacturers are remote from the consumers and unconcerned about them. Consumer reaction has to go through the local dealers to the wholesalers to the manufacturers. An-

other result of this type of relationship developed in the industry is that a great deal of merchandising effort is involved and a great deal of financing – for all of which the consumer ultimately pays.

THE PRICE OF PROGRESS

So much propaganda is put out by the automobile industry regarding the benefits it has conferred on Canada, that one is constrained to take account of the other side of the ledger. What has the automobile cost Canada? The first item is the mounting toll of traffic accidents. From 1950 to 1953 the number of accidents and the number of deaths increased more rapidly than the number of motor vehicles registered, the number of injured persons less rapidly. How crippling are the injuries resulting from traffic accidents? How many working days are lost? Are the deaths and injuries constituting a serious drain on the diminishing segment of the population now in the labour force? An analysis of Manitoba traffic accidents for 1953 shows that it is just the active age groups which have the highest percentage of deaths and injuries. The Manitoba figures show also a very high percentage of deaths in the five to nine age groups.

A correlation of accidents and accident rates in each province with population density and with license requirements would be a valuable type of study in this connection.

Closely allied with this matter of traffic deaths and injuries is the item of tension. For how much of the tension of present day life, and thus of the ills resulting from it, is the automobile responsible? With the doubling of the registration of motor vehicles in Canada in the last few years, driving in cities is increasingly frustrating, and even on the highways through the country there is increasing irritation. The unrelaxing vigilance and alertness which must be maintained by the motorist necessarily involve strain. Another source of tension is the almost intolerable burden of anxiety which parents, and particularly the mothers, of small children have to bear.

THE OTHER SIDE OF THE LEDGER

Muriel Snider has gathered up the impressive total of 1,158,748 persons whose employment is dependent on the motor vehicle industry and the use of its products, and the revenue it affords to governments as $671,-121,892. She has not, however, taken account of the fact that a very large number of those persons whose livelihood is dependent on the motor vehicle industry are paid out of public funds, at one level or another. How much does the motor vehicle cost the nation, at dominion, provincial and municipal levels? Registration, collection of taxes, provision and maintenance of motor vehicles for the public service, pro-

vision and maintenance of roads and streets, including snow removal, maintenance of traffic control. It would be interesting to learn whether the contribution of the industry to the various governments meets the expenses paid out of the public treasury.

At the municipal level, the assessment of the cost of the motor vehicle would require special consideration. One of the most noticeable results of the motor vehicle is the spreading out of cities and towns and villages. The extension of city services over a wide area, the deterioration of downtown areas, the provision of parking places and of wider streets to accommodate the increasing streams of traffic, the shifting of industries and business establishments, are costs that should be noted.

RELATION OF THE AUTO TO LAND USE

Closely allied with this is the whole problem of land use and the relation of the motor vehicle thereto. Not only through the extension of residence, industrial, and commercial areas, widening of streets and provision of parking lots, but through taking up of considerable areas for warehouses, retail establishments, garages, service stations of all kinds, the motor vehicle is taking up a great deal of land. What is the proportion in a metropolitan area? In a region? Is it taking up more land than can be afforded?

Probably for nearly everybody in Canada, the automobile, the bus, and the truck have meant an extension of the area of the country with which he has contact. This widening of horizons, this extension of the community of which one is a part, the greater opportunities of seeing other parts of the country and of meeting more frequently relatives, friends, and people with like interests – this is all tremendously valuable. But is it achieved at the expense of the immediate community in which one lives? Do people see less of their neighbours? Care less about their immediate environs? Lose civic consciousness?

THE CAR MAKES A MOBILE SOCIETY

Inevitably there is a sense of escapism connected with the increase in the mobility of the population. It is easy to escape from the prying eyes of the local community and from its standards of conduct. The automobile, sociologists agree, has made easier certain forms of social delinquency and crime. Could that be demonstrated for Canadian communities? Would it be possible to assess the responsibility of the motor vehicle for crime in Canada? Bank robberies, for instance?

ECONOMIC IMPACT

The automobile has certainly made a tremendous difference to the rural

community in Canada, as elsewhere. Of all that could be said on that subject, I shall limit my observations to one additional item for the debit side of the ledger. From my observation of one rural area in Nova Scotia before and since the coming of the automobile, I would suggest that the automobile is a considerable factor in inflation. In paying for farm products today we have to pay for the farmer's car and/or truck and gasoline, whereas formerly we paid for his team of horses and cart and the hay and oats grown on the farm.

Another line of inquiry which should be pursued is a study of the automobile in relation to the family budget at different income levels. How much does the automobile cost per year? What proportion of the family income? What does the automobile displace in the family budget? On what would the money be spent otherwise? Do Canadians live in poorer or smaller homes because they must have a car? Do they buy fewer books, fewer works of art, fewer pianos or violins?

STUDY NEEDED

Finally after studying and discussing the various topics suggested, as well as the more obvious ones of the effect of the automobile on such institutions as the family, the school, the church, the state, a group of sociologists would be in a position to make recommendations which could have weight in determining future policy of the country and of the automobile manufacturers. The manufacturers had a study of the *Essentiality of Passenger Car Use* made. What is needed is a study of the *Actuality of Passenger Car Use*. Such a study, it might be surmised would lead to radical alterations in the type of car manufactured, since, for ninety per cent of its use, a car needs to hold one person or two, with room to stow parcels and a suitcase, it needs to be easily parkable, it needs unobstructed view of front and rear fenders, and it needs to go less than thirty-five miles an hour.

Esther Clark Wright of Ottawa is author of 'The Loyalists of New Brunswick', reviewed in 'Food for Thought' 16:4:181, January 1956. She also represents the Canadian Welfare Council on the Editorial Board of this magazine.

NEW HORIZONS FOR EDUCATION

Alan Thomas

At first glance traffic deaths do not seem to concern us much ; at least not as adult educators. But as citizens, as car owners and drivers, as pedestrians we *are* concerned about the mounting toll of dead and injured strewn about the highways. The statistics which offer proof that more people in the United States have been killed through automobile accidents than in all the wars fought by that nation make us feel that something ought to be done. But what ? And by whom ?

PUNISHMENT NOT THE CURE

The various, recently organized, national and local safety councils pour out admonitions, exhortations, and accident statistics. The automobile manufacturers advertise bigger and more powerful cars *with* safety belts and pop-up windshields. The Attorney-General threatens to remove a stated number of unhappily accident-prone drivers from the highways. The police get tougher, the laws get harsher, the tests and examinations more numerous, and the streets and highways get crowded with more and more cars. In *The Long Good-Bye*, Philip Marlowe, Raymond Chandler's favourite private eye, says 'You're a good cop, Bernie, but just the same you're all wet. In one way cops are all the same. They all blame the wrong things. If a guy loses his pay cheque at a crap table, stop gambling. If he gets drunk, stop liquor. If he kills somebody in a car crash, stop making cars (just try). If he gets pinched with a girl in a hotel room, stop sex. If he falls down stairs, stop building houses.'

This seems to be the predominant attitude. It hasn't worked with alcohol, it hasn't worked with gambling, and it hasn't worked with a lot of other things that are potentially dangerous to human beings – but let's try it with drivers, until we can think of something else ! If one further examines the major approaches (with some intelligent exceptions, i.e. certain high school activities for adolescents) other attitudes, strongly savouring of the nineteenth century, are apparent. These smack of the same condemnation for sin, of moral exhortations, of reliance on individual self-control (a few lapses excepted) and dependence on threats of ever sterner punishment. In contrast, we have worked long and strenuously to uproot the same attitudes from our approach to penal theory,

alcohol control, drug addiction, and juvenile delinquency. In all *these* areas, with the help afforded by medicine and social science, we have tried to understand the problem as one involving the *re-education* of adults, and especially of those adults who have come up against the law. But not where driving is concerned. Despite its major significance in the lives of adults and adolescents, its strategic relationship to our society, we have been, on the whole, content to throw up our hands, consigning the whole business to the police courts and the publicity experts.

A NEW AGE DEMANDS A NEW APPROACH

Leaving aside for a moment the accident rate, let us look a little more closely at the whole modern complex of cars, drivers, and highways. These have taken us almost unawares. It is difficult to realize that we are confronting a third generation that has never known a world without cars. Also, vastly greater numbers of people own cars to-day than ever before ; and everyone knows that the car is a symbol of income and status, although it may never be paid for. From these facts emerge several areas which are suitable for our consideration and research as adult educators.

THE CAR CONFERS POWER

For many of us, driving the car was equivalent to being accepted as an *adult*. Our first license was the ticket to the adult world and to almost unlimited power. Family relationships were affected by the struggle over who should have the car – and particularly was this centred around Dad who owned it. It is inevitable that driving should be bound up with feelings of exuberance, frustration, pride, happiness ; feelings to which the car is responsive even if the highway and 'the other guy' are not. Some people take to alcohol or drugs or fast driving, and sometimes to one or more at the same time. Road rules and appeals to common sense are not likely to make much impression on a deeply emotional complex of this kind. For anyone, in any mood, the car is his one access to unlimited power, to freedom, and to relief from tension. The advertisers know this only too well.

OWNERSHIP IN A CREDIT ECONOMY

The car, perhaps more than anything else, represents the success of the credit economy, of mass production on the largest scale ; and, for the individual, possession – with three years to pay. We know, as yet, very little about the psychological effects of this kind of 'ownership'. If a man sells a car before he has really paid for it, to buy another that he can't pay for either, does he really own it ? More important, does he really

feel he owns it in the sense that some of our safe driving appeals suggest ? Can we assume it is in the self-interest of every driver to take care of his own car and at least do his best to avoid the other guy ? We have little idea of how much self-interest this does (or does not) involve, although it has often been pointed out to the writer that taxi drivers and truck drivers who do not own the vehicle they drive appear to have a great deal less respect for its preservation.

A MASSIVE LINK IN THE ECONOMIC CHAIN

Mass production (the other side of individual consumption) is worth some attention as well. No enterprise is larger or more publicized than automobile manufacture. When reckoning the gains of the economy, one consults the automobile industry. In gauging the gains of labour, one looks first to the auto-workers. In a recent Congressional investigation, it was remarked with astonishment that General Motors borrowing power was only a little less than that of the United States government. Any restriction on the purchase or use of automobiles is unlikely to be imposed ; and if any legislators were rash enough to try it, there would be immediate and fierce resistance, not only from manufacturers, but from the myriad enterprises associated with them. Indeed such is the mystic aura surrounding automobile sales that a rational approach is completely ruled out.

SOCIAL CONTROL VS TYRANNY?

Finally there is a more all-pervasive and impressive problem. In no area of our private lives do we allow the police more power than in their dealings with individual drivers. The control of traffic, the treatment of drunken and erring drivers (no matter how good the ultimate intention) extend beyond the limits we have set to guard all other civil rights. A recent attempt by a New York magistrate to make the police prove ownership of a vehicle before issuing a parking ticket which evoked a violent reaction from the Police Department — is a case in point. Yet 'proof of guilt' is demanded and produced as a matter of course in all other legal procedures. No doubt the police are unaware of any conscious attempt to extend their power. Nevertheless every society must protect itself in some measure from overwhelming power in the hands of its own police force.

From another angle, citizens learn from their contacts with the police over traffic violations the exact degree of impunity with which a law can be broken. Most adults can make little sense out of the rules concerning the observance of speed laws on the throughways. The sign says fifty M P H — and no one drives under or at that rate without getting

into trouble. Yet at other times trouble in the shape of a police car and siren can appear at fifty-one M P H. One cannot help but be reminded of the many comments on attitudes towards the law formed during prohibition, with its bootleggers and speakeasies – and corrupt law enforcers. This situation seems little different. There are signs of as much corruption amongst police and citizens in the enforcement of traffic laws as there ever was in respect to illicit liquor. The point of all this is that it should not be left to the police force to formulate the problem and then to control it in their own private preserve, as it were. It is not the function of the police to formulate and pass laws or to define what is crime. The traffic problem has fallen to them by default; and in the long run, this can have serious consequences for our civil rights.

LET'S ASK THE RIGHT QUESTIONS

The whole problem of traffic has to be attacked at its roots. Little is accomplished by trying to control its scattered effects. It may be that accidents and deaths are the price we pay for industrialization and rapid transport; just as industrial accidents are, despite their reduction and control, endemic to assembly lines and highly mechanized factories. It may be that the curious, apparent indifference of the general public to the high incidence of death by automobile is not so much that, as a refusal to be aroused by scare statistics that have little to do with the cure or even the remedy.

The real question is obviously not the usual plaintive refrain of the safety campaign 'why don't you drive more slowly and carefully?' Instead, we should want to know *why* do people drive so fast? and what are the *real* causes of accident? This moves the problem into a realm where re-education is a possibility through self-understanding. As people with some experience in the techniques of this process, and as citizens with a major interest in the values and in the unfolding of our society, we do have some responsibility.

Alan Thomas, formerly on the staff of the C A A E, *spent last year at Columbia University, New York, studying for a Ph.D. in Adult Education. He is now on the staff of the Department of Education, University of British Columbia; and also works with the Department of Extension.*

THE NEWCOMER IN THE COMMUNITY

Andrew Kapos

A community is rather like a large family, although sociologists have puzzled over more complicated definitions of the term since their specialty was born. The Oxford dictionary, in the succinct fashion of such tomes, says simply 'body of men living in the same locality ; organized political, municipal, or social body'. To a newcomer, however, the community usually means a group to which he himself, in the beginning, does *not* belong. He very definitely is far from being a 'member of the family'. If he is ever to achieve the unconscious acceptance of himself as part of his community, a great deal must happen. Both he and the community must act, intelligently and realistically. This means effort, on an unparalleled scale, as Canada welcomes large numbers of immigrants.

IMMIGRATION: A CHALLENGING PROBLEM

To a great extent, Canada is still a country of untapped resources. The exploitation of the country's natural wealth calls for people and more people. Our transportation and distribution services are still handicapped by a small population scattered over a wide area. It has become a tradition with the Dominion government ever since Confederation to frame policies to attract immigrants and to support financially their settlement in Canada. In this regard, as is well known, we are competing with other nations which have similar population problems, notably Canada's sister nations in the Americas and other overseas members of the British Commonwealth.

The greatest challenge without a doubt comes from our neighbour to the South, the United States. Ambitious newcomers often look at Canada as a wayside station to the milder climates, more varied opportunities and better pay cheques beckoning from beyond the border. Even the restrictive quotas adopted by the United States cannot altogether check this. And nothing prevents well trained and ambitious Canadian-born persons from crossing the southern border.

In most communities there are people who say, 'Let everyone mind his own business and make good financially and we all will prosper'. But the results of such an attitude could be disastrous in the long run. Stable communities are not merely assemblages of profitably busy people. They

are places where life is so good that even personal setbacks will not easily drive a person away, nor will financial success or youthful ambition result in the draining away of valuable human resources.

What makes a community a good place to live in? The community is a web of associations with other people. Pleasant associations are formed around common endeavours for public service and for fun. If the citizens have no time and thought for these, the community has little holding power. This is true with regard to the young. But community building is most urgent and pressing perhaps with regard to newcomers from other countries.

WHAT THE NEWCOMER IS UP AGAINST

Put yourself in the shoes of the adult immigrant who has just arrived in our community from a European country. His or her loyalties have developed in another land. He has come with a ready-made pattern for valuing things and people and working together with associates, which is bound to differ in degree at least from what is taken for granted in our community. Typically, he must find a job and earn a living at once. The language which is his natural means of communication does not communicate. While it throws him together with fellow nationals, often newcomers themselves, it cuts him off from the great majority of the people among whom he is going to live. It makes him appear a rude 'hewer of wood' at best, regardless of his other skills, knowledge and graces which he cannot put across. It handicaps him in finding new friends. It exposes him to scorn and ridicule. The person who cannot express himself, and whose mannerisms are different to boot, is not unnaturally looked down upon in any group. Yet our typical newcomer has had the experience of being a normal adult in another community, and feelings of being misunderstood, unwanted, treated unjustly, must at times flood the minds of even emotionally sturdy immigrants.

'The first two years are the worst', is a remark frequently made by older immigrants to newcomers. The typical newcomer gradually picks up enough of the language to get by. He becomes accustomed to the mannerisms of his new community and, often unconsciously, acquires some of them himself.

But the first impressions are important. If they have been unhappy, the adjustment to the new community may remain partial. There are many foreign-born Canadians who are not really comfortable except in groups of fellow-nationals and whose potential contribution to our communities is therefore stunted. They may harbour strange prejudices – born of half-understanding – of the materialism, cultural backwardness or even immorality of the community life around them. Such stunted adjustment

is one of the important roots of disorientation and delinquent behaviour in the second or third generations. For the Canadian-born children of half-adjusted immigrants, lacking the stabilizing influences of another culture which their parents enjoy, yet imbued with ideals of personal success, may not unnaturally despise their own family, and deep down even themselves. If one does not expect to deserve a good living, it is not unnatural to take things catch-as-catch-can style. If one feels a social outcast, sexual delinquency may be a way out. And the common human need for recognition by one's neighbours may easily lead to unruly, destructive behaviour in public places.

THE INTEGRATION OF NEW CANADIANS: WHOSE BUSINESS?

These observations on short and long-range consequences should be sufficient to establish the integration of newcomers as an important concern of the whole community.

But whose business is it? There are many different answers heard to this question in any Canadian community, and they all have some validity. Let us look at some of these views and assess their merits and limitations.

(a) *It is up to the newcomer to learn the language of his new community, to adjust to its ways, and to act so that he is acceptable to his hosts.* This is true enough. If the immigrant does not want to make good in Canada, no one can help him. But what of the immigrant who is willing and ready? He may study the English language from books (if he is literate) but his English will be queer and hard to understand without the help of Canadian friends and teachers. If his shy attempts at friendliness and helpfulness are not understood and returned in kind, he soon will be discouraged, in spite of the best intentions. Clearly then, the new Canadian needs help in his efforts at integration.

(b) *The newcomer is best looked after by his own people.* That too, is a sound view, and it is voiced not only by persons of British descent, but also by the leaders of ethnic organizations, who are willing to take a helpful interest in their newly arrived fellow-nationals. However, if the befriending of newcomers is left altogether to fellow-nationals, some of the results are bound to be undesirable and criticized by the rest of the community. It throws the national minority, oldtimers and newcomers, together, forcing them to form a community within the community. Under such conditions newcomers in need of jobs are employed mostly by their fellow-nationals. Businessmen of a given descent, in order to make a go of their business, have to appeal to national or religious sentiment to secure the business of their fellow-nationals.

Have you ever heard the observation that the Poles or Jews or the Chinese are clannish? Would not any minority group huddle together if the majority acts on the assumption that 'the newcomers should be looked after by their own people'? Life in a minority community locked within a larger, more prosperous one is not very happy. The hard feelings aroused are keenly felt by the sensitive young people. Juvenile delinquency was often found to be high among the native-born children of newcomers living in ghettos. Chances are that every lawbreaker of this type could be matched with one or two persons who, while keeping within the law, were unable to make a full contribution to the community because of thwarted feelings and personalities.

(c) *The government should see to it that only those should come to Canada who will fit in well. Immigrants should be taught the languages of Canada and all about conditions here before they are allowed to enter.* The writer finds that in Canadian community groups discussing newcomers and their problems, suggestions of this kind are often made. It certainly would be appreciated by oldtimers and newcomers alike if this could be done. But it is a counsel of perfection in an imperfect world.

The screening of immigrants on part of the Canadian immigration authorities is in point of fact quite severe. There is a medical examination and only those in good health are admitted. Preferential treatment is granted to those for whose skills there is an effective demand at the time of immigration. English and French-speaking persons from Western Europe are favoured over other Western Europeans, and these in turn over other Europeans. Persons from Asia and Africa are not admitted unless part of their family is already in Canada. Such discriminatory policies may be regarded as unjust by some persons (including the writer) but it has to be admitted that they reflect the preferences of the Canadian-born majority. While it is certain that screening prevents some persons from coming who would adjust successfully and be an asset to Canada, there is no foolproof screen.

Providing reliable information about Canada to prospective immigrants *is* important and is being done. It is well-known that in earlier periods shipping agencies and government services were chiefly interested in volume, and accordingly tended to treat information-giving as an advertising and selling proposition. This has gradually changed since the first world war. To-day, the newcomer can obtain free reliable printed and oral information about Canada from the consular authorities. Good booklets, films and even short talks with question periods, however, can only convey to the prospective immigrant answers to questions of which he thinks himself. There will remain many puzzles to solve and many things to find out after arrival. Even the well-briefed immi-

grant needs the help and understanding of his neighbours.

A working knowledge of French or English is a real asset to anyone settling in Canada. It can be obtained quite easily in many urban centres of the world, while newcomers from rural areas may lack this opportunity. But in any case, learning a foreign language takes more time and effort and costs more money than the English speaker who has not studied a second language is likely to realize. It would be next to impossible for our government to provide free English and French instruction in the thousands of European communities from which we draw newcomers. We could insist on prior knowledge of these languages — if we were prepared to restrict immigration largely to persons of urban background with high educational attainments.

The outcome of our review of popular suggestions concerning immigrant adjustment is this ; the government, the nationality and denominational organizations have important contributions to make to the integration of the newcomer. The attitude of the immigrant himself is of the greatest importance. But if the newcomer is to feel at home in his new community, if he is to realize his talents fully, he must have the sustained help of his neighbours and the many agencies and voluntary organizations which serve the whole community in the fields of education, social welfare and recreation. For immigrant education is merely a particularly urgent phase of adult education. As all adult education, it is rooted in the desire of the individual to grow and is realized not in the school alone, but in the neighbourhood and the community.

THE NEWCOMER'S POINT OF VIEW

Any person from abroad, arriving in one of our communities with the idea of establishing himself, faces a whole tangle of difficulties. How can he find his way around ? Will he find a job ? Where can he stay ? How to locate fellow-nationals ? If there is great difficulty in finding answers to these perplexities, the first week or so may be discouraging indeed. The most pressing need on arrival then is :

THE NEED TO BE ACCEPTED IN THE COMMUNITY

Assume a friend from out of town comes to your community. You go to the train to shake hands and bid him welcome. You invite him to stay at your house or at least help him with arrangements for suitable accommodation. You find out what he would like to do while staying in your town, and help him along.

The immigrant may have friends or close relations in town who will do these things for him. Often, however, he does not know anyone. Yet he needs acceptance and a friendly guiding hand more than your

friend from another Canadian city. To meet these needs, voluntary reception committees have been organized in many Canadian cities. They consist of persons who are familiar with more than one language. The committee arranges with the railways, the shipping companies or the local immigration officer to be notified in advance of the arrival of immigrants. It is often possible to obtain names and the country of origin of the persons arriving. A member of the committee who speaks the immigrant's language meets him at the station. If this person can take a friendly interest during the difficult first days and help with the first urgent needs of finding accommodation, locating the persons with whom employment was arranged, or the next government employment office, the entrance of the newcomer has been smoothed indeed. Reception committees have also been formed within religious groups. However, the ideal reception committee is inter-denominational and prepared to meet all comers, so to say. In larger communities it will not come about unless it is sponsored by a community council which co-ordinates the activities of a number of agencies. In small communities some single non-sectarian group could take on this job in co-operation with the station agent; maybe the local Board of Trade or perhaps the lodge of the Farmers Union.

It is a common experience of New Canadians to receive many signs of friendliness and interest immediately after arrival only to be ignored after a few weeks when the novelty has worn off. There is no malice meant by the oldtimers. But for the newcomers who had basked in the sunshine of what they thought was genuine friendship, it is a disturbing experience which may lead to bitterness and disappointment. Wise community organizations will extend a standing invitation to newcomers to participate in activities that may be of interest to them. Parties and outings planned to mix old settlers and newcomers, entertainments where the hosts and the guests share the limelight of the program are exceedingly popular with newcomers. They can be arranged in rural communities and larger cities alike. Many newcomers have skills and hobbies which are dropped in the grim struggle of economic survival in a new land unless they are encouraged and appreciated. Large parties and picnics are also opportunities for people to get acquainted and make new friends. However, the community participation of the non-English speaking newcomer is hampered and restricted. Satisfactory social contacts and working relations cannot be established as long as a language barrier exists. This leads to the next point of our discussion.

THE NEED TO MASTER THE LANGUAGE

In the greater part of Canada, English is the common means of com-

munication. It is possible for a person speaking German or Ukrainian or French to find employment with the help of his fellow-nationals and to survive without mastering English. As the years go by, the average adult usually picks up enough English to be able to buy groceries, stamps at the postoffice and the like. If he works under English-speaking bosses, the phrases needed to get the job done will also be added to his vocabulary. But vocational advancement and social adjustment will be hampered to the end. The person whose English is rudimentary is bound to appear cruder and less intelligent than he actually is. If there is no steady and rich contact with his native culture, the immigrant may actually lose part of his ability to enjoy life, to take in new experience and to form new thoughts and feelings. The losers are the individual and also his community.

Clearly, language instruction is too important to be left to chance. This is why the Department of Citizenship and Immigration is encouraging school boards and private organizations concerned with Canadian citizenship to conduct classes in Basic English. The Department is prepared to make a grant up to one half of the expense of Basic English courses for immigrants conducted by a school board or any organization interested in fostering good citizenship. The Canadian Citizenship Branch has also published a complete set of textbooks, workbooks and Teachers' Guides which are designed for adult students. These books are supplied free of charge to Basic English classes. Similar materials are available in Basic French too.

The system used in Basic English instruction offers great advantages over conventional language courses. It is a method which stresses the spoken language. It establishes habits of expressing first very simple, then more and more intricate ideas in English, without resort to translation from another language and without the need of thinking about grammatical rules while trying to speak English. It comes as close as possible to the experience of any child learning his mother tongue. The content of the courses is designed for adults, and many of the exercises deal with everyday situations.

With the help of the available guidebooks for teachers, any alert person sincerely interested in helping our newcomers who has some training in education can undertake teaching. However, instructors in Basic English would greatly benefit from short courses in teaching methods under the guidance of an expert in Basic English who had considerable experience in teaching grown-up persons.

Courses for Basic English instructors are less readily available in the remote parts of Canada. A recent conference of Saskatchewan educators and community leaders concerned with the integration of new-

comers emphatically recommended that :

(a) Basic English methodology be included in the curriculum of our Teachers Colleges.

(b) Field representatives competent to organize English and Citizenship training in any locality where there is a need for them and who would also concern themselves with the training and guidance of teaching personnel be employed by the Department of Education.

These recommendations are sound and deserve the support of any community whose ranks were strengthened by newcomers from abroad in recent years.

In the rural areas of Canada, which are hosts to 137,400 recently (1946-54) arrived immigrants, English instruction cannot well be expected from the school. There it could become part of the pattern of neighbourliness which is the sign of good rural living. For instance, it was reported at the Regina conference (to which reference has been made before) that in the Pense area, the local Homemakers Club make it their business to bring newly arrived immigrants into the social life of the community. Language instruction was introduced in the guise of friendly visiting. *English Through Pictures,* a textbook supplied by the Citizenship Branch of the Canadian government, is well suited to individual instruction across the kitchen table of any home. When enterprising farm ladies take the first step of teaching a neighbour and her family in their own home, they usually find that other non-English speaking persons of the area also drift in to take part in later lessons.

LANGUAGE SKILLS ARE PERFECTED BY USE

Even if the emphasis is on oral work in the English class, each student's opportunity for practice is limited to a few minutes per lesson. Here is where citizens' groups can step in and help again. They can create social occasions where the newcomers can talk English without fear and embarrassment. Social parties for special occasions, such as Citizenship Day, Christmas, Easter, and the conclusion of the Basic English course are always very popular with New Canadians. It is a good idea to have some organized program with Canadian-born and New Canadian performers. This sort of thing leads to mutual appreciation. Dancing is a wonderful mixer for young people. (And please do not think that the 'Old World' knows only 'ye olde fashioned' dances. The popularity of the foxtrot, the waltz, the tango, conga and samba is international.) There is a natural tendency at large parties for persons who know each other and are of the same tongue to cluster together. Arrangers of parties are wise to use informal mixing devices. One successful method is to arrange chairs and tables for small groups of three to five and to assign a Canadian-born

person to each of these groups.

Small house parties at well-appointed Canadian homes with some of the visitors old Canadians are perhaps even more effective, but they cannot be dictated. They must grow out of feelings of personal friendship which are likely to develop in the course of more impersonal contacts.

FOLLOW-UP TO LANGUAGE TRAINING

As Miss Florence Gaynor, leading Basic English expert in Canada, likes to remind us, learning English is a means to an end from the point of view of the New Canadian. As soon as he feels somewhat comfortable in his daily contacts, other considerations come to the fore in his mind. For young working persons the fulfilment of vocational aspirations and the achievement of a higher standard of living are the most important concerns. This is why it is a good idea to offer Basic English as part of a broader night class program which includes vocational subjects as well. The newcomers should be helped and encouraged to avail themselves of vocational training suited to their interests as soon as their English enables them to participate successfully. Vocational training is a good way to absorb the vocabulary used on the job.

More intensive training in Canadian history and institutions becomes timely when the five year waiting period is nearly over, and the immigrant thinks of settling permanently in this country. A good set of textbooks for citizenship training has been published by the Canadian Citizenship Council of Ottawa.

CONCLUSIONS

A balanced discussion of the integration of newcomers into the Canadian community would demand many more pages. It is hoped, however, that what has been said will make it clear that the automatic melting pot creating healthy communities out of persons with various backgrounds is a myth. The healthy community grows when the citizens strive to make it so. Newcomers from other lands need the friendly assistance of the established settlers as well as training in the language of their new country. The Canadian and the provincial governments have established channels through which valuable assistance can be obtained by community leaders who are anxious to plan and work for the integration of immigrants. In addition to administering grants for night classes and supplying textbooks free on request, the Adult Education Division is at all times ready to stand up with advice and encouragement to schools and community organizations who wish to venture into this important area of community building. (*Please turn to p.* 94)

FRENCH AFTER FORTY

E. F. Sheffield

It *is* possible.

French-Canadian friends who have heard my recent attempts to speak French may smile at the implication that I have learned the language. At the outset I must disclaim any such notion, but I have gone far enough in that direction to be able to say that it *is* possible.

In general terms, it seems to me that two basic conditions have to be satisfied if an adult is to learn a second language : he must be highly motivated and he must have appropriate opportunity. Whether possession of a special linguistic aptitude is necessary, I would not know, for I have no idea whether mine (if such there be) is greater or less than average. No doubt there is an advantage in being young – less than ten years of age, Dr Wilder Penfield says – but what little success I have had was achieved after I turned forty-two.

FRENCH AT SCHOOL

There must be many ways of learning to speak French. My experience may or may not be like that of others who have plunged. In case it may be of interest, though, here is a progress report.

My background was normal for an English-speaking Canadian ; four years of French grammar, composition and literature in high school, taught by a teacher who could not speak the language, with the aid of a text in which all explanations were given in English. During childhood and adolescence I never met a person whose mother tongue was French nor heard the language spoken.

I went to college in Montreal and stayed there to work for another seven years. During that time I made several abortive attempts to become sufficiently familiar with the language to be able to speak it. But I didn't have to, and they didn't work. I studied among English-speaking Canadians, worked in an English-language institution and lived in an Anglo-Saxon community. The French-speaking people with whom I came into contact – tram conductors, postmen, sales clerks, waiters and waitresses – all spoke English.

Strangely enough, the first occasion on which I had to struggle with the language was in New York where I spent three months working part

time for the United Nations, under a chief who came from France and with colleagues who were in the habit of switching from English to French and back again in almost every conversation. But that experience was short and not at all intensive.

THE BILINGUAL CIVIL SERVICE

It was not until two years ago that both motivation and opportunity came together, at the time when I joined the Public Service of Canada in Ottawa. Motivation was provided by the fact that my work involved relations with officials in all parts of Canada, including those of French-language institutions. I could have assumed, correctly in most cases, that all of them could and would speak English, but that attitude didn't seem to satisfy the situation. I determined to learn French well enough to use it where it would be appropriate.

Opportunity was present in the persons of French-Canadian colleagues who were tolerant and helpful, and was augmented by the necessity of the occasional visit to the Province of Quebec.

During the first of those two winters the learning program consisted of half an hour each day, five days a week, of oral reading and conversation, together with attendance two evenings a week, two hours each evening, at a course in French grammar.

Three of us sat together for that daily half-hour — a French-speaking tutor and two English-speaking learners. We decided to concentrate first on the special vocabulary of our own work, so we acquired three copies of each of a number of French-language publications in our field. The half-hour began by the tutor reading one or two paragraphs of text while we followed silently. Then each of us in turn read the same passage aloud, our pronunciation being corrected by the tutor. There followed then questions by the tutor, requiring answers involving the ideas and vocabulary of the passage we had just read, and discussion of the material and of the meaning of words which were new to us — all in French, of course, and with the tutor correcting and prompting.

What French grammar I had learned in high school had faded. Fortunately, I found a university extension course which was designed to review, in one winter of intensive study, the French grammar which is covered in Ontario high schools from the beginning to the junior matriculation level — the essentials. It would appear, incidentally, that such intensive study of language is more effective than widely spaced periods of instruction.

This schedule was supplemented by the reading of French-language documents which came to my desk in the course of my work, and by

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occasionally listening to French-language radio broadcasts such as *Radio Collège* and *Idées en Marche.*

FROM THEORY TO PRACTICE

The two of us who had been working together with the tutor had occasion to spend ten days in Quebec City about a year after we had begun our study. At the big hotel at which we first took a room the employees were too busy, apparently, to play games, and responded in English to every question we asked in French. So we moved to a small hotel. There, with the amused tolerance of the staff, we managed to avoid the use of English except when speaking to each other.

From then on it was a matter of seizing every opportunity to speak French — to French-Canadian colleagues, to the translators when they came in to seek clarification of a phrase, and to French-speaking visitors who came on business. A one-hour-a-week course on phonetics together with oral exercises, given in French under the auspices of the department's staff association, helped too.

At the end of the second winter I went again to Quebec, this time alone, to participate in a symposium (silently, I must admit) and to visit officials in the city. By this time my ear had become sufficiently attuned to the language that I was able to follow discussion about matters in my own field, and I was able to make short forays in two-man conversations. Entry into lively group discussion was still most difficult because by the time I had framed a contribution it was no longer timely. A year earlier most conversations were turned from French to English after my first floundering attempts. This time they seldom did, although I must have tried the patience and courtesy of those to whom I spoke.

FRENCH WITH LAUGHTER AND TEARS

If your sense of humour is not stifled by the strain of the experience there are many occasions for laughter. Take the word *merci* for example, which can mean 'thanks' or 'no, thanks' depending on the situation.

'Do you wish more coffee, Sir ?'

'Merci.'

You did want more. You didn't get it.

Or : 'Will you have your coffee now or later, Sir ?'

You take a chance and say 'Oui'. That leads, of course, to an elaboration of the question and, for you, general confusion. It is safer to say 'Non' to waitresses even though delayed comprehension may reveal that you've missed a chance to have lemon with your fish or butter for your bread.

There is pathos in the business too. A person who is not able to

communicate freely with his fellows can be terribly lonely. He can be scared, too, lest the next turn of the conversation may direct to him a question he does not understand. You are better off when you take the initiative in conversation and when you yourself are speaking, for then the subject and the vocabulary are of your own choosing. But that is not always possible. Perhaps worst of all is the telephone ; no certain knowledge that it will be answered by the person to whom you wish to speak, no living presence, no facial expressions to give you a clue, no gesticulation, no lips to read. Awful !

START TALKING

If you are serious about making the most of an opportunity such as a visit to a French-speaking community, you will choose to read the French-language daily rather than the English, listen to the French-language radio station, go to French movies. You will avoid English-speaking people and you will begin every conversation in French. Like as not you will find yourself using the language in your sleep, or at least revising what you said during the day or planning what you will say the next day.

Will French-speaking people be scornful, derisive ? Not a chance. Suppose you do have an English accent. Don't you find a foreign accent charming, picturesque ? Yours is too. Suppose you do make mistakes. Do you scorn the person who struggles with English ? Of course not ; you are most sympathetic and helpful. Do you wish for relief from the strain of speaking French ? If you relapse into English, the chances are that you are exposing your French-speaking acquaintances to the strain of speaking English.

It takes courage and a bit of daring in addition to mere knowledge of the language, and they are sometimes hard to come by. One's fluency improves after a cocktail or two, but you can't imbibe all the time.

French after forty : it *is* possible, but not without tears.

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OUR CHANGING POPULATION

Maxwell L. Howell

Developments in the fields of medicine and public welfare in the last one hundred years have prolonged man's life and consequently wrought great changes within the population. In early Roman times the average life span was twenty-three years, and by the eighteenth century this had increased to thirty-four. By 1851 it was approximately forty in Canada, and yet now it is between sixty-five and seventy. In one hundred years the average life expectancy of the individual has increased by twenty-five years (10).

A study of the Canadian Census from 1851 to 1951 shows some remarkable developments. In 1851, the year of the first census, there were only 97,353 males and females sixty years of age and over in a population of 2,361,722. The sixty and over group represented 3.06 per cent of the population. This figure has increased steadily over the years until in 1901 there were 410,351 males and females over sixty, the total population being 5,322,238. The sixty and over group then represented 7.7 per cent of the population, compared to 3.06 per cent in 1851. The percentage of people in this age group had more than doubled in fifty years.

By 1951 the population of Canada had risen to 14,009,429, and there were now 1,592,425 people sixty years of age and over, compared to 97,353 in 1851. 11.1 per cent of the population were sixty years of age and over, compared to 3.06 per cent in 1851 and 7.7 per cent in 1901. In one hundred years the percentage of people of this age group in the population had almost quadrupled. It is estimated, moreover, that there will be a 20 per cent increase by 1980 (10).

PEOPLE LIVE LONGER

The great developments made in science in the last one hundred years have been the primary cause of advances in longevity within the population. But the advances have resulted in social and community problems which have not been met with foresight or vision. Over one in ten in our population is sixty years of age or over. But at this age the individual is usually retired and a new life is begun. Unfortunately, few people prepare for their old age (6). Today 30 per cent fewer men over

sixty-five are employed than in 1870, and the average woman over sixty-five in the U. S., who has any income at all, was reported in 1948 to have an income less than $1,000 (4). Visit your local Mission, your Salvation Army centre, your city and municipal parks and apartment houses. It is then that one realizes the need for a concerted program based on the needs of this particular group. Survey your local area and find the number of men and women over sixty who are living out their remaining lives in a single room with few friends and relatives and few interests. These people need not be a drain on the finance of the community (2), but may contribute to the development of the community. They should not be a submerged 10 per cent.

A COMMUNITY RESPONSIBILITY

The fields of recreation and adult education are in a unique position to answer the challenges that arise out of this problem. Recreation should re-examine its working principles. One's philosophy of recreation must surely encompass this group.

Ramney (2) believes that :

'Recreation is an inevitable part of everyone's life (repeat — everyone's life), an important segment of the living process. Provision of adequate opportunity for recreation is a fundamental responsibility of a democratic society and of immeasurable importance in making democracy work.

'Recreation is concerned with discovering the individual's interest, talents and skills or potential skills. It is concerned with invigorating interests, sharpening appetites, improving skills and stimulating appreciations. One of its aims and responsibilities is to educate tastes. Recreation pays dividends of self-discovery, social adjustment, good citizenship, cultural evolution and democracy. The fact that these are all general and elastic terms — words with which the students of semantics love to play — makes the case for democracy less convincing to some types of minds than if the conventional materialistic measuring rods of dollars, horsepower and firepower could be used. Nevertheless the dividends are there, express them as you will. In sum total they become obvious. They come in no specified amounts ; they are not guaranteed for the sake of justifying recreation. Recreation is an end unto itself and decent recreation sprinkles dividends of one kind or another in some cases and pours them in drenching torrents in other situations.'

There is more leisure time available to the group over sixty than any age group from school age on. The community is responsible for the health and welfare of all, and a well-planned recreation program is one that allows for the recreation of all. Age should not change an individual psychologically or emotionally, and yet unfortunately it does. Physical

symptoms are often directly related to psychological and emotional factors, and they need to be. The development of new interests and attitudes is important for people over sixty, as their world undergoes considerable change at this age, as they are thrown into the world with 'time on their hands'. Some people are old at thirty, others young at seventy. Age may be an attitude of the mind. That physical deterioration is taking place is assured, but emotional and psychological deterioration should never take place. Examples like Einstein until his death, Grandma Moses and General MacArthur stand out as argument that old age is a thing of the mind.

PRACTICAL PROJECTS

The formation of Golden Age and Senior Citizens Clubs in Canada is one approach to the problem. This is the beginning. But from a cursory observation of the Canadian scene it is obvious that the surface has only been scratched.

One example of an answer by recreation to this problem is outlined in a recent issue of the *Journal of the Canadian Association for Health, Physical Education and Recreation* (1).

'An approach to the problem of recreation for the aged was made in 1951 by the National Council of Jewish Women who opened the Community Friendship Club for older people. A building belonging to the Department of Public Recreation was loaned gratis to this organization.

'This club employed a full-time professional worker. A men's workshop was part of the club's activities and a rather extensive program was carried out by members in this regard. The craft group met for a full day each Wednesday. The workshop's chief creations to date have been Unit Pratt blocks and plaque puzzles. By producing these this group has met a real need in our community. Since the workshop's inception last March it has been the only source of supply of these blocks. The wooden plaque puzzles already are on the toy market but their cost limits their circulation. As a consequence, the group has managed to manufacture the same item out of heavy masonite for half the cost. This has allowed parents to purchase sets for their children at reasonable cost. The need for these playthings has been so great that the club has a back-log of orders still to fill.

'The workshop is setting aside puzzles for the Westend Nursery School and the children's ward of the Civic Hospital in Ottawa and for the Beth Hayeled Nursery School in Israel. The recreation group which meets in the afternoon has also helped the community with donations to the Multiple Sclerosis Society, the Unitarian Service and the Com-

munity Centre in Israel.

'Permeating the club's atmosphere is a happiness and a comradeship. Each member belongs here and is needed. This has turned out to be a productive period in his life. A peak of *camaraderie* is reached at noon time when the workers lay aside their tools and enjoy their lunches and tea while awaiting the afternoon group.

'The Community Friendship Club is four years old now. Starting with but a dozen members, it has grown to a membership of over fifty. The average attendance is 80 per cent. Today there is an executive and a program committee. This committee suggests new projects like the copper foil work which has just gone into effect. Singing, movies, cards and games round out their active program of activities. Monthly birthday parties are held and these are highlights for all. Two factors are responsible for the solidarity and the success of the club – the exceptional work of the professional worker, and the growing independence of the group itself.

'Credit is due the National Council of Jewish Women and the Soroptimist Club for their leadership in this field in Ottawa. This success of their efforts has resulted in new clubs being opened in Ottawa's Lower-town, in St. George's Anglican Parish and in the centre of Ottawa proper.

'The Department of Public Recreation has been happy to assist with these worthwhile projects and hopes that many more organizations will see their way clear to open "Golden Clubs" in the near future.'

In California the field of adult education has a constructive program to cater to the interests of this section of the population (10). Adult education classes are given at places designated by the particular groups to minimize the difficulty with respect to travel. A Senior Citizen group may request a class on folk dancing and adult education teachers are sent to the meeting place. The need for such a program is evident, and it should be based on the interests and needs of clubs. A greater percentage of costs may have to be underwritten by the adult education authorities, as finance is a primary consideration in any such group.

Admittedly such recreation and adult education programs are not a complete solution to the problem of adjusting older people to new ways of life. But it is a beginning, and can aid citizens in finding friends and worthwhile pursuits and helping them to adjust themselves psychologically and emotionally. The statistics show clearly the changing make-up of the Canadian population. The problems that result have evidently not been met by a concerted and imaginative program.

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NATIONAL FARM RADIO FORUM ANNUAL CONFERENCE

Farm people in town to enjoy themselves. Farm people who, proverbially, like to run their own affairs. A group of them from across Canada met last June in the quiet, old river town of Gananoque, half-way between Toronto and Montreal. It was conference time for National Farm Radio Forum. In holiday mood, the delegates took over Blinkbonnie Hotel, just off the main highway, inaugurating this year's lively tourist season in the Thousand Islands.

TRENDS

Discussion centred around two major topics ; the organizational structure of National Farm Radio Forum itself and the problems raised by the changing rural community. (The CAAE National Conference held a few days later in nearby Kingston displayed a similar concern with administration.) This indicates a growing awareness that internal changes must take place at a certain stage of institutional development.

CRISIS

Farm Forum groups all across Canada have given serious thought during the past year to the purpose and possibilities of the movement. Floyd Griesbach, National Secretary, reported this healthy reaction to financial difficulties and drop of membership in some forums.

- *Western Development Project.* An experiment with Farm Forums was conducted in Saskatchewan during January and February. The encouraging reports from Saskatchewan suggested expansion of such a program for the coming season. The National Executive recommended that the National Farm Radio Forum Board negotiate with the Saskatchewan Farm Forum Committee, Saskatchewan Wheat Pool, Saskatchewan Farmers' Union, and the Saskatchewan Co-operative Union in regard to planning a co-ordinated program for 1956-57, headed by W. B. Baker, on the assumption that, if such a program could be worked out, the $2500 special grant made available three years ago for a specific project on Farm Radio Forum in Western Canada would be available.
- *Regional Meetings.* In most provinces meetings to consider the future of Farm Forums and ways in which forums can be helped by field

workers have been held this year or are being held in the near future. In Ontario, farm organization field representatives have met three times to discuss plans for serving existing forums and for organizing new ones. Representatives of Ontario co-ops have also met twice to discuss the request of the annual Co-operative Congress in Ottawa that each Canadian co-operative organize one new forum this year. Individuals in other provinces are also showing interest in the plan.

• *Workshops.* During the year Farm Forum held three regional workshops across Canada to discuss the function of the forum program. These workshops were held with the assistance of the Canadian Citizenship Branch.

• *Good Neighbour Policy.* There is a growing interest in Farm Forum among those responsible for training programs in other Canadian organizations. The United Church Training School, Emmanuel College, Toronto spent an afternoon studying National Farm Radio Forum for the first time this year. National Farm Radio Forum and discussion techniques were also on the program of the Rural Life Conference held by the Anglican Church at Niagara-on-the-Lake in June.

NEW PATTERNS

• Mr Gordon Hawkins, Associate Director of the CAAE, gave an outsider's view of Farm Forum administration.

• *Provincial Organization.* (1) Semi-annual meetings of provincial councils are too few. (2) In several councils there are not enough *elected* representatives. (3) Most provincial councils do not have adequately trained staff in sufficient numbers.

• *Workshops.* Strong and effective provincial councils could relieve the National office of the necessity to organize and administer workshops, which are properly concerned with local and regional problems.

• *National Secretary.* (1) Half of the work now done by the National Secretary should not be undertaken by anyone on headquarters staff. This can only mean that provincial councils are not assuming their full responsibilities. (2) If the National Secretary were free of field work, he could turn his attention to broad, national educational trends. (3) A study of group discussion now and in the future is needed ; for instance, the relation between discussion group and expert in a sustained study of farm or other problems is one area which might be explored by the National Secretary in collaboration with provincial councils. (4) There is the problem of the rural community, which is little understood by those living in it to-day. An action project to promote such understanding could very well be undertaken by Farm Forum, the existing rural organization best equipped to carry it out, even though it differs from the

action project as presently understood.

• *Leadership Training.* Are we moving into a situation where there are too many generals in relation to the size of the army? A healthy community might prove a better source of leadership than more formal training. The British, who do not undertake leadership training as such, operate on the traditional view that an active, lively, varied community will produce the leadership it requires.

• *Balanced Administration.* If Farm Forum is to develop soundly, it needs effective leadership at the national and the provincial level, with an intelligent sharing of responsibility.

CHALLENGE

Mr Charles W. Gibbings, Vice-President of the Saskatchewan Wheat Pool, did not pull any punches in describing the situation. The rural community is not the same place to-day as it was even twenty-five years ago. Thinking farm people are agreed on that. But they are not so willing to puzzle out the reasons for the transformation or to take appropriate action to safeguard the good things that remain.

The trend towards mechanization on farms, he said, was largely responsible for the problems now facing rural communities. The old self-sufficiency of the farm is fast disappearing. Young people can no longer stay on the land with farms decreasing in number. The large farm is necessary in view of the high costs of machinery. And the farmers who are left look beyond their own communities for recreation. This weakens the influence of small groups in the home community, for new interests are often centred in the town and may be unrelated to agriculture. One result is that active farmers tend to be left on the fringes of group activity.

More, rather than less, information about these changes is required. Knowledge is essential for the development of sound policy on farms; knowledge which can illuminate the present rather than the past. Here, in Mr Gibbings' opinion, lies the challenge to farm organizations and adult education movements.

AN ENCOURAGING CONFERENCE

So said Mr H. H. Hannam, President, Canadian Federation of Agriculture and Chairman, National Farm Radio Forum Board.

'Conferences are sometimes tedious and tiring, but not the 1956 Annual Conference of Farm Radio Forum held in Gananoque, June 3, 4 and 5. The agenda was filled to capacity; the discussion was lively and challenging; the grounds and views of Blinkbonnie Hotel on the banks of the St. Lawrence were picturesque; the attendance embraced

well qualified representatives from all provinces except Newfoundland and included perhaps the largest complement of interested visitors from associated bodies and government departments ever to attend a Forum conference.

'The things mentioned above would normally make for a good conference any time, but on top of these the outstanding characteristic of this National Forum meeting was the general atmosphere and spirit. While facing problems, difficulties and some discouragements realistically, there wasn't a note of defeatism in the whole show, and this applied as well to the one day national board meeting which followed the sessions of the general conference. On the contrary there were many occasions and comments which moved the meeting and inspired it to think that there are more organizations and persons in positions of influence than there have been for years, determined to get behind the program and support it wholeheartedly . . .

'One of the big lifts given the conference emanated from a Maritime group of Department of Agriculture young men whose record in organizing and servicing radio forums and in giving vigorous leadership to the movement in their own territories is unique and outstanding. One of these men who was largely responsible for raising the number of forums in his county last season from sixteen to forty-one said quite nonchalantly "I don't see how I could do my job of extension without farm forums."

'There was indication too that plans for special promotion campaigns are being formulated for a number of provinces. Many compliments were heard in regard to the broadcasts ; the Guide and topics of the past season. Even though some of the older people who have been in forums for ten to fifteen years are dropping out of active membership, and this type of adult educational program doesn't seem to have the same appeal to the younger generation, the conference strengthened one's conviction that a program of this kind is sound and right and is one of which the farm movement and Canada as a whole can justly be proud.'

PRINT

MINORITY GROUPS: SEGREGATION AND INTEGRATION; *Papers Presented at the 82d Annual Forum of the National Conference of Social Work*. New York: Columbia University Press (Toronto : Oxford) 1955. pp. 110. $2.50

Four minority groups ; migratory workers, new Americans, Indians and Negroes are dealt with in this collection of papers. Although the addresses are directed particularly to social workers and refer specifically to the United States, much of the material is relevant to Canada and will be of interest to all who are concerned about similar problems in this country.

'The mobility of our (the American) population, a constant population movement, may be considered as the dynamic force in American life today,' according to Lester B. Granger, Executive Director of the National Urban League, New York. But these migrations present certain community problems. This is especially so of the million migratory workers who keep moving with the crops – fruits and vegetables, sugar beets, wheat, and cotton.

Because the migrants have no permanent homes, they usually live in unhealthy conditions without adequate housing, health services or recreation. They do not belong to the community where they work and are not accepted by the people there. Two of the papers given at the Social Work Conference describe programs that have been developed in the San Joaquin Valley, California, to enable the migrants to become integrated into the community.

Only one paper deals with new Americans, and it refers particularly to the displaced persons, the refugees from Europe. The author, Beatrice Behrman, a New York social worker, stresses the importance of not trying to rush the integration process. 'What we have tried to stress in effecting integration is helping the newcomer to feel that he is part of communal life and has communal responsibility', Miss Behrman says. 'He should choose his own friends, even though they may be among the same nationality group and from the other newcomers in the community.'

'The Indian in American Society' is the subject of a paper by D'Arcy McNickle, Director of American Indian Development of the Denver Museum. Mr McNickle points out that segregation for the Indians 'was an act of self-preservation, the motivation being a desire to keep what they had,' in the face of encroaching settlements of white people. He thinks that integration is desirable but coercion should not be applied. He suggests instead 'seeking out in each Indian group individuals who, while they have respected status in the group, have a predilection for some of the well-being which lies beyond their grasp.' These individuals are potentially the native leaders and, by working with them, it may be possible to encourage Indians to seek integration with the community-at-large, according to Mr McNickle.

The last four chapters in the book deal with various aspects of segregation, desegregation and the integration of Negroes in American society. Some social workers are very critical of their own profession, saying that the lead towards integration has come from the arts, sports, industry and the armed forces rather than from them. Some very encouraging examples are cited of how desegregation and integration has taken place in certain communities without any serious difficulty.

RUTH MCKENZIE

THE MIND GOES FORTH: *the Drama of Understanding*. Harry and Bonara Overstreet. New York: W. W. Norton (Toronto: George J. McLeod) 1956. pp. 384. $4.75.

In the current welter of inspirational books, variously tinged with psychiatry, sociology, group leadership, and theology, there is the temptation to groan 'another one of *those!*' Despite its unfortunate title, the latest Overstreet work cannot be relegated to this category.

The Overstreets set out to accomplish a far from easy task — popularization of modern findings in social science and psychiatry. Not being scientists, but adult educators, they are under no obligation to present their material free of value-judgments; and they have a decidedly ethical framework. To support and illustrate their statements they draw freely on literature, sacred and profane, from different countries and periods.

As the success of their earlier books has proved, there is a wide public, within and without the churches, deeply concerned with life in the modern world. These readers are put off by the language of the social sciences; by what seems to them a cynical or disinterested presentation; and by an over-emphasis on the pathological. Without descending to oversimplification and without abandoning standards of value, the

Overstreets give, in all modesty, a guide to conduct, individual and social. As an example take the chapters *Function of a Life Role* (IX) and *Roles Chosen and Unchosen* (X). Sociological discussion of role and status usually depicts a plausible structure but leaves the general reader puzzled as to the *human beings* presumably involved. The Overstreets begin with the individual who *creates* the roles he plays. To this reviewer the concept of role became intelligible for the first time as an active social process rather than as a text-book theory!

The authors plainly count themselves in on what they are describing. They do not pose as omnipotent observers from another planet, as many psychiatrically oriented writers tend to do.

'We have to make sure that we ourselves do not, with regard to these exasperating and destructive types, get our own roles crossed. It is temptingly easy to do just this. As scientists, for example, we may try, in all objective sincerity, to understand the emotional make-up and obsessive problems of the pseudo-conservative. But all too often, when we are not specifically occupied with our analyses, we stop being scientists altogether and talk about these same pseudo-conservatives in the current stereotypes of our political, social, or intellectual fraternity. We are even tempted many times to exploit our scientific insights. We convert them, as it were, from *tools of understanding* to *tools of belittling*. We use the objective language of science for our own subjective purposes.'

The book is an excellent introduction to a more specialized study of human behaviour and social theory. It is regrettable that there is no bibliography of source material. But for the reader with sufficient persistence to run down every foot-note, – and read the texts – there is a wealth of material for further study.

E. W. L.

SCHOOL BOARD-SUPERINTENDENT RELATIONSHIPS; *Thirty-fourth Yearbook*. Washington, D.C.: American Association of School Administrators, 1956. pp. 502. $5.00

This is the thirty-fourth annual yearbook of the American Association of School Administrators, a professional association (a division of the National Education Association) which includes in its membership the vast majority of American school superintendents, state department of education officials, university professors of educational administration, and a growing number of school board members. Each yearbook is the product of study by a commission of professional and lay educators of some important phase of the educational scene. Thus recent titles include *Staff Relations in School Administration, Educating for American Citizen-*

ship, American School Curriculum, and *Public Relations for America's Schools*. The yearbooks are almost always thought-provoking and useful additions to the literature on present-day education.

The present volume, however, will be of special interest to more than the professional reader, since it is concerned with the problems of what relationships are proper and desirable between the citizen board of education on the one hand, and its professional executives on the other. To what extent, for example, shall the school superintendent merely carry out policies laid down by the board, and to what extent shall he attempt – or be expected – to influence the formulation of those policies as a full-time professional in education? While the implications, of such a question are of particular concern to the professional educator, they are–or should be – also of great interest to the lay citizen. And there is an easy carry-over from educational administration to hospital administration, welfare administration, and a host of other situations in which the same type of question arises. It was undoubtedly partly for this reason that the authors, much to their credit, have managed a very readable style, notably devoid of *pedaguese* or other jargon.

The authors are five superintendents, three school board members, an educational reporter, and the dean of a graduate school of education. Some attention is devoted to technical aspects of school administration; for example, there is discussion of 'tasks' of superintendents, and 'tasks' of board-members. But throughout the attempt is made to spotlight the relationship which exists or could exist, between the two.

The book argues persuasively for a kind of socially conscious administrative leadership, a partnership between lay board and professional officer. 'School boards must make it possible for school superintendents to dream, to create, to plan, and to lead . . . Again, educational leadership, exercised by the board, the superintendent and/or both,' . . . requires smooth board-superintendent relationship; it also requires effective community contacts. In the long run, the more people included, the more permanent will be the accomplishment . . . These community contacts are best for the school team when relationships are best within the team . . . The important factor, however, lies in the mutual acceptance of roles – the basic relationship of the board as a unit with the superintendent as their chief executive officer.'

G. E. FLOWER

SOME PAPERS IN ADULT EDUCATION; Department of Tutorial Classes, University of Sydney, 1955. pp. 112. 4/-

Australia and Canada have much in common where adult education is

concerned. The problem confronting both countries is chiefly one of communication between widely scattered population areas. This collection of six essays explains how Australia sets about its task. Emphasis is upon the tutorial group, under university sponsorship (a direct borrowing from Great Britain). Each paper outlines a specific aspect.

Of particular interest to Canadians are the last three articles ; *The Discussion Group Scheme*, by E. M. Higgins ; *The Current Affairs Bulletin*, by J .L. J. Wilson ; *The Kits Scheme*, by the same author. The first article will be surprising to our colleagues accustomed to the use of radio in Farm Radio Forum, for example. Here the group discussion is conducted without the intermediary of radio. *The Current Affairs Bulletin* also operates altogether outside such a mass communication program. And the *Kits Scheme* is an application of the project method to group study and activity, again without the addition of radio or T V. All three programs are alternatives to the tutor and tutorial class in a population, the large majority of which is beyond the direct range of such a service.

Once more it can be stated that there may be more than one solution to the same problem. Australian experience can cast a useful light on our own procedures in Canada.

E. W. L.

GROUP WORK AND COMMUNITY ORGANIZATION, 1955 ; *Papers Presented at the 82nd Annual Forum of the National Conference of Social Work*. New York: Columbia University Press (Toronto: Oxford) 1955. pp. x, 109. $2.50

Adult education and group work have always had much in common. To-day it is even more difficult to draw the boundary, since both disciplines are now heavily engaged at the middle-class, urban level. Group work, however, still carries a connotation of social therapy which adult education is still in the process of acquiring with its present concern for community development. But if areas are difficult to define, there is the advantage that adult educators and group workers can interchange professional literature to the benefit of both camps.

In the first paper *Community Organization Developments in our Cities and Metropolitan Areas*, Violet M. Sieder strikes the keynote :
'If we are to meet such social problems as delinquency, mental health, divorce, and intergroup tensions it follows that we must be concerned with housing, slum clearance, education, and factors affecting the community climate. We cannot box off health, welfare, and recreation as the province of social work planning. For one thing, many civic, religious, social, educational, and other groups have expressed an active interest

in this area, too.'

The papers which follow are practical applications of this principle in a number of community problems. Education of the community as a whole is an integral part of the process. Of particular interest to adult education are Julia Abrahamson's article *Citizens to the Rescue of an Old City* and *The Philadelphia Story*, by Sydney B. Markey.

E. W. L.

HUMAN RELATIONS IN INTERNATIONAL AFFAIRS; *a Guide to Significant Interpretation and Research*. Seymour W. Beardsley and Alvin G. Edgell. Washington, D.C.: Public Affairs Press, 1956.pp.vi.40. $1.00

Here is an excellent, well-annotated bibliography in an important field. 'The general theme ... corresponds to that of the Fourth Conference of the United States National Commission for UNESCO, held in Minneapolis in 1953. Several months prior to that occasion the UNESCO Relations Staff, Department of State, requested from the Washington Seminar on International Affairs a short selected bibliography on the theme of the conference. This resulted in a forerunner of the present bibliography, prepared by Seymour W. Beardsley and Jean Sartorius, and distributed in mimeographed form at the conference. The present bibliography is a revision and expansion of the earlier attempt.'

As one who has struggled long and painfully in the complex bibliographical realm, a hearty recommendation for a highly competent technical job.

E. W. L.

QUEEN'S QUARTERLY: 1893-1955 ; Index Vols. I-LX. Kingston, Ontario ; Queen's Quarterly Office, Queen's University, 1956. pp. 182. $2.00.

The Editor reports, 'here is fine hunting for the historian, the social scientist, the literary critics – and the general reader, too – We have always taken a proper pride in "our holdings" but it was not until we were prodded by frequent requests from libraries and research scholars that we took action.'

The index was prepared under the supervision of H. Pearson Gundy, Librarian of Queen's University ; is arranged under author and subject ; will be supplemented at ten year intervals, and was financed by a grant-in-aid from the Arts Research Committee of Queen's University.

E. W. L.

THE TEACHING OF READING AND WRITING; an *International Survey*. William S. Gray. (UNESCO Monograph in Fundamental Education X). London : Evans Brothers Ltd. (Toronto : British Book Service) 1956. pp. 281. 18/6.

A highly technical manual for specialists. 'The study focuses particular attention upon the problems of the underdeveloped areas of the world, owing to the seriousness of the problems being tackled there and the urgent need for help. The study is, of course, most directly concerned with areas where programs of fundamental education are already under way or may be started. However, what is said applies with equal force to similar efforts under different names, such as "basic education", "community development", "social education", "adult education" and national literacy campaigns . . . It sets out . . . to appraise past and present practices in promoting literacy and to make constructive proposals in the light of the evidence available.'

AID FOR CANADIAN WRITERS

An important scheme of fellowships in the field of Canadian creative writing will be introduced in the near future. Wilfrid Eggleston, president of the Canada Foundation, said his organization is responsible for the planning and administration of the scheme, while financing has been provided by a generous grant from the Rockefeller Foundation of New York.

The main purpose of the scheme will be to provide encouragement for young Canadian novelists, poets, playwrights, critics and others whose writing, in either English or French, shows definite promise of serious literacy achievement. The fellowships will be valued at $4000 for married recipients and $2700 for unmarried.

A national competition for the fellowships will be held on an invitation basis and a selection committee is now being set up by the Canada Foundation to invite applications and to recommend awards. The personnel of this committee, to consist of well known figures in the Canadian literary and scholarly world was announced in August along with a statement of the regulations governing the competition. Mr. Eggleston said he expects the scheme to be operating by October.

NEWS

ABOUT PEOPLE

• The University of Alberta has announced the appointment of Duncan Campbell as Director of its Department of Extension.

Born in Medicine Hat, Mr Campbell was educated at public and high schools there. Following war service with the RCAF, he was graduated from the University of British Columbia with the B. Com. and B.A. degrees. Mr Campbell joined the Extension staff of the University of Alberta in 1949.

The work of the Department of Extension is 'to take the University to the people'. Its organization includes a Division of Visual Instruction with a substantial library of 16 mm. educational films, an Extension Library which provides library service to readers across the Province and a Petroleum Industry Training Service. Staff members include experts in music, drama and painting and carry out a large program of instruction throughout the Province.

In this appointment, Mr Campbell succeeds Senator Donald Cameron who will continue as Director of the University's Banff School of Fine Arts.

DEATHS

• On October 12, 1956, Canadian adult education lost an outstanding figure, Wilfred Bovey of Montreal. His long association with McGill University, his literary gifts, and his devotion to education led him to take a major part in the organization of the CAAE. An article of his appeared in the first issue of FOOD FOR THOUGHT, and he later became president of the newly formed association. Thus he ranks among our 'founding fathers.'

During the second world war, Mr Bovey served as national chairman of the Canadian Legion Educational Services which provided education for 250,000 in the armed forces.

In a distinguished career of public service, Mr Bovey's work for education will not stand as least among his many great achievements.

• As the issue went to press, news came of George Boyle's death at Antigonish, Nova Scotia. Mr Boyle devoted a lifetime to the co-operative movement and to education. *The Maritime Co-operator* and his studies of Father Tompkins and Desjardins will long stand as tributes to his work. In a field which cannot financially reward the journalist, Mr Boyle gave unstintedly, for which adult education honours his memory.

NOW YOU CAN LOOK IT UP

For the first time in its history, FOOD FOR THOUGHT has an index to the 1955-56 volume. It is the work of Mrs Margaret Strobel, a trained librarian, who offered to do this arduous job as a volunteer. The editorial office has a limited number of mimeographed copies of the index, which has also been sent out to a selected list of users. If you are one of those persons who have repeatedly stressed the need for an index and who would like to see the finished product, we hope you will write for a copy. It depends on the demand for the index, and its usefulness to readers, whether or not it is printed. So please let us have your reactions to this venture.

'A GATHERING OF EQUALS'

Great Books discussion groups in the London Public Library and Art Museum are now in their fifth year, and this year it's *Moby Dick*, the *Divine Comedy*, the *Aeneid* and Einstein's *Relativity*. Last year the same group discussed, among other titles, the *Origin of Species*, *The Republic*, Bacon's *Novum Organum*. One more year and this group will have completed the full Great Books course, but it is doubtful if they know what is meant by completion. They have become addicts and I don't think they could stop at the end of six years if they tried. This group not only reads the sixteen prescribed readings during the year but its members read and discuss the summer extra readings of their own choice buying Penguins to do so.

Groups in other years are just about as avid. There are three groups in the first year course and when attendance sagged a little in December amalgamation of these groups was suggested, but the groups would not hear of it and they were right. Attendance stood up and the three groups seem to be thriving as individual units.

When we started these groups we were fortunate enough to obtain the services of the Great Books field representatives who provided a training course for leaders. Subsequent contacts with these representatives and the fact that the Director of the London Public Library and Art Museum, Dr R. E. Crouch, is a director of the Great Books Foundation, was the basis of our training program for leaders.

In training leaders our usual present procedure is to call for volunteers at the first meeting of the group in the fall (which has been well publicized by means of the press, radio and TV, as well as through library displays) but also we know beforehand that some persons are interested in acting as leaders and these we train along with the volunteers. Our method is to start leaders in immediately with groups and all during the fall we conduct, between discussions meetings (which are every two weeks), clinics for leaders at which actual practice is given in leading, where the current book is discussed, and where problems are thrashed out in the group. Our leaders learn by doing and by the experience and advice of others. It means one night a week for several months, but they seem to appreciate the effort on their behalf. In this way we train, too, extra leaders and each group has three or four leaders – only two of whom operate at any one time. However, in many groups we are working toward our ideal of participating leadership rather than supervisory leadership. In training a strong corps of leaders each year we demonstrate to interested groups the three cardinal purposes of the Great Books movement as we see them : 1. remedial reading, 2. the provision of ideas and 3. the promotion of group feeling. No other adult education activity does quite these things. To us this is the heart of adult education.

CHARLES DEANE KENT, Assistant Director,
London Public Library and Art Museum.

NATIVE SON

Owen Sound, like Stratford, has a famous son. Only he is contemporary and Canadian, instead of English and historical. But a native son is a native son and Owen Sound has a plan to honour Tom Thomson. The Owen Sound Junior Chamber of Commerce, in co-operation with a number of local organizations, is sponsoring a building to house an Art School, an Art Gallery, and a Thomson Museum.

An attractive brochure states : 'The cultural life of Canada is rapidly expanding. New outlets through which, and by which, our young Canadian artists may express themselves must be developed. The desire to learn is ever present, the places of learning are sadly lacking.

'The Tom Thomson Memorial Art Centre is being established as an Art School, and a memorial to one of Canada's most outstanding artists. The need for such a centre is evident, the responsibility for creating it is a personal one. The objective of the Tom Thomson Memorial Art Centre Fund has been set at $125,000.

'The national aspect of the Memorial allows participation by Canadians in all walks of life. Cheques should be made payable to the Tom Thomson Memorial Fund, and mailed to the treasurer, Mr J. M. Scott,

Manager of the Canadian Bank of Commerce, Owen Sound, Ontario. Contributions are deductable on income tax returns, within the provisions of the law. Official receipts will be issued by the treasurer.'

PROGRAM PLANNING IN LONDON

If the Rules of Order hamper your meeting don't be afraid to try other methods. If reading the minutes takes too much time – pass out typed copies instead. If there is a difference of opinion among your members talk the matter over and arrive at some consensus of opinion before taking a vote. Otherwise you will divide rather than unify your group.

Such were the conclusions reached at the Program Planners' Institute in London last April – the first of its kind to be held in this city. The need for a Program Planning Institute had been felt for some time both by group leaders responsible for arranging programs, and by librarians frequently called upon for program materials, assistance in arranging programs, and often for the program itself. The idea began to take shape after the London Conference of the Canadian Association for Adult Education, but it was not until the fall of 1955 that a Committee was formed to plan the Institute. The Committee was composed of Library staff members and representatives of such interested organizations as Community Programmes, National Film Board, Public Utilities Recreation Department, YM-YWCA, London Council for Adult Education, Home and School Council, Parent Teachers' Association, Catholic Women's League, Personnel Association, and the Extension Department of the University of Western Ontario. The Library's club file was called into use, and two representatitves from each of a wide variety of London groups were invited to attend a one-day Institute.

On the day of the Institute, Saturday April 14, 106 group representatives gathered in the Auditorium of the Fred Landon Branch Library in London South for an extensive day's work on the techniques of good program planning. The day got off to an excellent start with morning coffee served informally, and followed by a brief role playing episode in which the program committee of the Dilly Dally Club tried to plan their year's program. Everyone, of course, recognized *their* committee and *their* program convener, and immediately a general enumeration of program planning problems developed.

The problems were dealt with. Mr John Hawley, of the Department of Community Adult Education at the University of Michigan, was our chief consultant. Mr Hawley's wide experience with groups enabled him to see at once into the heart of a problem, and to help people themselves to arrive at a solution. Mr Hawley also brought an extensive knowledge of group techniques and was expert at quickly arranging demonstrations

in their use. There were panel discussions and questions from the floor. There were buzz groups and discussions involving the whole body. There was role playing. There were demonstrations and illustrations which cast illumination upon what happens in groups under certain given circumstances.

By the end of the day everyone had become voluble and the atmosphere was favourable for the important follow-up project of the Institute – the publication of a Program Resources Directory. Those present at the Institute listed all the available program resources which they had used. It is now the work of the Committee to arrange these in order, and to produce the Directory itself. This work is in progress now and will, we hope, be available to groups by the fall.

This brief outline may give some idea of what we did in London at our Program Planning Institute. If anyone would like further information details and research information are available from the Library.

GLADYS ABBOTT, London Public Library.

NFB GROUP DISCUSSION PROJECT

For many years, the people in the Distribution Branch of the National Film Board had been working on the assumption that whenever a film audience discusses the subject matter with which it had been presented on the screen, desirable results are achieved. One is that a higher level of understanding is reached by the members of the audience, and consequently that the message of the film is better received. Another is that discussion increases interest in the use of films and consequently that the people in the audience want to meet again to discuss films. It is logical that in distributing its films, the Board should be concerned not only with counting heads in audiences, but also with the impact made by the films.

Working on these assumptions, the Board promoted film discussion by various means. One was to provide the audience at every showing point on our basic and urban circuits with a discussion guide designed to help develop discussion of a suitable film on each circuit program. Another means was the organization of film workshops of various types. At these workshops, emphasis was placed on the value of discussion. But after several years, the Board had to recognize that while its efforts had been successful with some groups, there remained large segments of the film-using public where the discussion of films did not become a regular practice.

Thus the Board was led to a reappraisal of its policies in promoting discussion, and, two years ago, it took a major step in entering into a contractual agreement with the University of Toronto providing for the services of Dr Everett W. Bovard, Jr, associate professor in the Faculty

of Psychology. Two of our purposes in entering into such an agreement were :

1. to conduct research to determine whether there is a factual basis for our assumptions about film discussion ;

2. to develop methods that would more effectively promote the practice of film discussion.

Dr Bovard conducted a wide range of experiments in group duscussion, in the course of which our assumptions were amply substantiated, and methods were developed which have now become an inherent part of our field operations. During the summer of 1955, this group-centred discussion project came out of the research stage, and since last September several hundred demonstrations and workshops were held in many parts of Canada. It has now been amply demonstrated that the method is one that people take to readily ; after the initial demonstration and workshop, they are able to carry on from there and to make the discussion of films a practice.

The keystone of the method followed at these demonstrations and workshops is informality. Its success can be measured, to an extent, by the amount of discussion that goes on directly between members of the audience, in contrast to groups in which all remarks are directed to the chair. The role of the leader is to support each member of the audience and to encourage a high degree of participation ; while this role might be less conspicuous than that of the chairman in a chairman-centred discussion, it is of no less importance.

We feel that the widespread practice of film discussion will result only if people enjoy it and find it profitable. As feelings and emotions are important factors in discussion, we have found it desirable to place greater emphasis on them in the initial stages. As people overcome the barriers to relaxed discussion, they can concentrate more effectively on the content and quality of discussion.

The methods which the Board is promoting through demonstrations and workshops applies to the discussion of films. Whether it has broader scope and other applications is not the concern of the Board, and no claims are made for the method outside the field of film discussion in which it was developed.

The Board's leaflet entitled *Speaking Freely* explains the method at greater length.

I might add that in order to extend this discussion project to French-Canadian communities, the Board has recently entered into a contractual arrangement with l'Université de Montréal providing for the services of M. Guy Beaugrand-Champagne as consultant.

PIERRE DE BELLEFEUILLE.

A E A

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